UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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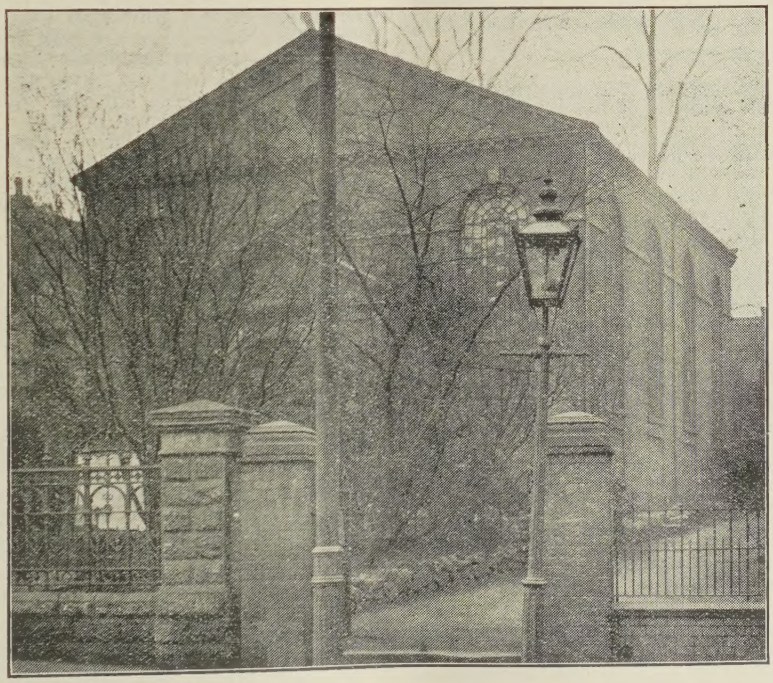

STOURBRIDGE (UNITARIAN) PRESBYTERIAN CHAPEL.

(See page 82).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

SPECIAL NOTICE.

This Magazine is always published ready for delivery to Churches before the last Sunday of the expiring previous month, so that local notices on Calendar covers can be distributed a week before the first Sunday of the new month. If any clients cannot send the Calendar matter to the printer in time the Magazine copies will be kept waiting so that they can be sent with Calendar ready for that first Sunday. The Calendar matter should be in the printer's hands NOT LATER than TUESDAY morning of the week for delivery of the parcel.

Contributors' copy should be in the Editor's hands on the second Tuesday of the month. EDITOR'S ADDRESS IS: NEWLANDS, AVENUE ROAD, BELMONT, SURREY.

Will Editors or publishers of exchange periodicals please post to the new address of the Editor of this Magazine?

Unity Church, South Shields, celebrated its Jubilee in May.

The new name of the amalgamation of the London District Unitarian Society with the Provincial Assembly of London and South-Eastern Counties is: "The London District and South-Eastern Provincial Assembly of Unitarian and Free Christian Churches." Its President is Rev. Dr. J. E. Carpenter; Mr. Harold Bailey, treasurer; and Mr. E. R. Fyson, secretary.

The Mayor and Mayoress of Mansfield, Mr. and Mrs. Harrop White, have completed 50 years' connection with Mansfield Unitarian Meeting House, and have received public presentations from the congregation.

The annual Conference of the Scottish Unitarian Sunday School Union was held at Aberdeen, in May.

Rev. W. Priestley Phillips, M.A., on the way to Australia, conducted service at Capetown Unitarian Church, April 13th, and preached on "The Search for God," to a large congregation.

The late Mr. John Wallace, Liverpool, has bequeathed £50 to the Bootle Unitarian Free Church.

The Auckland Unitarian Church, N.Z., reports 120 members, and good progress.

The Edinburgh Unitarian Church has increased its membership from 120 to 200 under Rev. Sidney Spencer.

Our Essex Church, London, received 44 new members in 1923, and has since enrolled another 15, making the total of 267, and efforts to make it 300 are being attempted.

14 young people have been welcomed into membership of the Highgate Unitarian Church by Rev. C. Biggins, minister.

On Empire Sunday, the Mayor and members of the Town Council attended service at the Southport Unitarian Church. The Mayor (Ald. C. Aveling, J.P.,) read the lessons, and the minister, Rev. E. H. Pickering, preached an appropriate sermon.

Rev. Charles W. Wendte, D.D., a well known American Unitarian, reached his 80th birthday on June 11th, when the First Unitarian Church of Oakland, California, gave a reception in his honour.

Rev. George Street has been presented by his congregation with a cheque for 70 guineas, in appreciation of his 26 years work for the Buxton Unitarian Church and in the villages of the Peak.

Miss Margaret Bondfield, M.P., a member of the Governent, was the preacher at our Croydon Free Christian Church evening service on May 18th, to a crowded congregation.

The 16th Anniversary of the Sunday School at the Coalville Unitarian Church, near Leicester, drew crowded attendances on June 1st.

Rev. L. P. Jacks, has been made LL.D., at McGill University, Montreal, Canada, which is his fourth Doctorate, having previously received the degree from Harvard, Glasgow, and Liverpool.

Rev. W. H. Drummond, D.D., (Meadville, U.S.A.,) has had conferred upon him the degree of LL.D., at the Royal Hungarian University at Szeged, on May 24th.

Mr. Hugh Rathbone, M.A., J.P., M.P., is the new President of the British and Foreign Unitarian Association. He is Pro-Chancellor of Liverpool University.

There have been great doings in celebration of the Centennial of the Unitarian Church at Todmorden, June 6—8. There was a school treat on the Friday; on the Saturday a reception followed by a re-union tea and public meeting, when Rev. A. Gordon gave an historical address, and Mr. Sydney Jones, M.A., M.P., spoke as grandson of Rev. Noah Jones, first minister of the congregation; there were special services on the Sunday conducted by the minister, Rev. W. C. Hall, M.A., and Rev. John Graham, with Rev. W. G. Tarrant, M.A., and A. W. Fox, M.A., as preachers.

At the annual Musical Festival of the Todmorden Co-operative Society, the prize for Church or Institute Choirs within a radius of 10 miles from Todmorden, was won by the Unitarian Church choir.

At the recent annual meeting of the Manchester Literary Club, the Rev. W. C. Hall, M.A., of Todmorden was elected President for the Session, 1924-5.

The Whit-week meetings at Essex Hall, London, are said to have been in attendances the highest since 1914, and were well up to the best level in the quality of the proceedings. The two events which stand out as the most memorable are the Public Meeting on Wednesday evening, and the Essex Hall lecture, on Thursday, by Professor William Wallace Fenn, of Harvard University, U.S.A. It was good to hear two other American Unitarians, Dr. W. L. Cornish, and Rev. H. Wilder Foote.

In connection with the Selby Unitarian Chapel, very successful annual Festival Services on June 1st and 3rd, with public tea on Wednesday, gave considerable satisfaction to all concerned.

Rev. Dr. Hurn, of Leicester Great Meeting, has been appointed representative of the British and Foreign Unitarian Association on the Anglo-American delegation to visit Roumania and Hungary, to secure protection of the rights of Unitarians and other Protestant denominations.

On June 1st, the Stratford Unitarian Church, London, had its 10th Anniversary with the Mayor (Ald. Jack Jones, J.P., M.P.,) and members of the Borough Council present. This is "the Mother Church of Unitarianism in East London."

The London Sunday School Society (Unitarian), took a party of 70 by invitation of Mr. Maurice Jacks, M.A., on a visit to Mill Hill School, on Saturday, June 14th.

TRUE WORTH.

Judge not a man by the coat he wears,
Or the woman by her gown;
But judge them each by the life they live,
In the country or the town.

For many a fabric, costly, fine,
Doth cover a selfish heart;
And many a gown that's old and plain,
Is of sacrifice a part.

There's many a soul both brave and true
In a robe of spotless white;
We see it not, for the body hides
The treasure out of sight.

Then slight no soul that is true and strong,
Judge no one by their wealth;
Lest you do a pure heart cruel wrong,
And dwarf your noble self.

Then judge no man by the coat he wears,
Or his wealth and grand display;
For character lives, when life has gone,
And a true light shines for aye.

—Mrs. M. J. L. Hadley.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

XXXI.—THOMAS BELSHAM.

Thomas Belsham, son of the Independent Minister, Rev. James Belsham, was born at Bedford on April 26th, 1740. He was educated for the dissenting ministry in several academies and finally at Daventry. Here he was for some time Tutor. Towards early middle life he became Unitarian, both by independent study of the Scriptures, and according to a tradition that he entered Lindsey's Chapel with the hope of confuting his heresy. The influence of that beautiful soul acted upon him, though at first he was unwilling to change his opinions. He studied all the texts, which bore upon the controverted points and found to his surprise, that the doctrine of the Trinity had no foundation in the Bible. Consequently he retired from Daventry, and in March, 1794, succeeded Priestley at Hackney. Here he was the founder of the one time famous Academy. In 1802 when Priestley's Chapel in Birmingham was rebuilt after its destruction by the fury of the mob, he preached the first sermon.

Three years later the pulpit of Essex Street Chapel became vacant, and Belsham succeeded Lindsey. Here he attracted large congregations by his well-deserved reputation as a preacher, and remained till a few months of his death on November 11th, 1829. His active usefulness was impaired by a fall which he sustained in 1811, so that he was obliged to spend much time at Brighton. An attack of paralysis followed, which did not by any means entirely disable him. His pen was always busy; amongst other well-known works he wrote an excellent life of his predecessor, Theophilus Lindsey, which still is one of the principal authorities upon its subject. In 1808 he was one of the chief contributors to the "Improved Version of the New Testament," which received a bitter, but largely unjust attack in the "Quarterly Review," which was too conservative to be open to new light on the Scriptures. Many correspondents to the "Gentleman's Magazine" attacked his Unitarianism; but he was well able to hold his own in any controversy, as may be seen in his reply to Bishop Wilberforce, and that very capable book "The Calm Inquiry." The title of the last-named is significant, as the criticisms showered upon him were for the most part anything but calm.

He produced a valuable and learned Commentary of the Epistles of St. Paul, which may still be studied with profit, though the angle of criticism has shifted somewhat since his day. He was a man of portly presence and much geniality, with a mind singularly alert, and forcible powers of expression. That he could calmly occupy himself in restful subjects is shown by his capable "Elements of the Philosophy of the Human Mind" published in 1801, one of the few works from his pen, which was less bitterly criticised than his more theological books. During the greater part of his life he was a man of tireless activity, a sturdy champion of his own opinions, a resolute searcher into truth, and a voluminous author. His works fill fifty volumes, and had a deserved note in their own day, though many of them brought down upon him the thunder of ecclesiastical wrath. But he realised that this exhibition of irritation was little more harmful than stage thunder, and he continued on his way unmoved, save that he issued from the press from time to time careful and learned replies to his critics. None of them was able to get the better of him in argument, though amongst his opponents were some of the most capable bishops on the bench. Of the "Improved Version of the New Testament," in spite of the attacks upon it, it can truly be said, that it paved the way for the "Revised Version" of a later date, and is marked by much sound scholarship.

"Dictionary of National Biography."
"Memorable Unitarians," pp. 147-150."

What is a Christian ?

The obvious answer to this query is:—One who follows Christ, which means of course a follower of Jesus who was called "Christ," by his early followers. Such a Christian need not be a believer in the doctrine of the Messiahship of Jesus. Like James Martineau he may be of the opinion that Jesus never claimed to be the Messiah or Christ. He can follow Jesus, agree with the gospels he taught, try to live and work in his spirit, regard him as his Leader and Exemplar, without embracing any particular doctrine about Jesus which grew up after his crucifixion.

So a Christian is not one who holds the orthodox creeds merely, for that does not make him a follower of Jesus. A man may believe in the doctrine of the Trinity or not, and be a Christian; he may accept all the dogmas and articles of the Church of Rome, or of the Church of England, or reject them and yet be a Christian. Whether he be a "believer" in the orthodox way or the heterodox way, he is a Christian if he follows Jesus in the spirit and conduct of life.

Of two men—one, an adherent of the orthodox faith, a supporter of the fixed creeds of the popular Churches, who yet is a man of impure character and of dishonourable conduct,—the other, who attends no Church, is regarded as an "infidel," and denies the popular doctrines of hell and salvation,—of the Trinity and substitutionary atonement, but who lives a pure and upright life, who goes about doing good — helping the weak, rescuing the fallen, doing in his way what Jesus did,—of these two which is the Christian? Is it the orthodox priest or the Good Samaritan? It is he who does as the Samaritan did, though he be denounced as "unbeliever" by the orthodox. He is a Christian who does as Jesus did.

It is not the profession of a faith, but the doing of righteousness; not the saying, Lord! Lord! but the doing of the will of God that makes a Christian. What is popularly understood by "the Christian spirit" is the spirit of self-denial, of self-sacrificing love, of boundless sympathy, or compassion with suffering, of kindness that wins and comforts and uplifts. He who lives and conducts himself in that Christian spirit and thus follows the example of Jesus is a Christian no matter what Church he attends or no Church at all.

But if he is attached to a Church he will be all the truer a Christian so far as he uses the Church to gain more inspiration of the true Christian spirit. And especially is this true if it be a Church which holds to the simple gospel of love that Jesus taught rather than to creeds formulated by others which Jesus did not teach. A Free Christian Church which holds to the gospel of the Golden Rule and all that it implies, exists to cultivate that Christian spirit which makes a man a Christian. Such a Church leaves the mind free to form its own beliefs, but emphasises and enjoins upon its adherents the duty of love to man as the true way of love to God. It calls no man infidel who strives to do what is right in all human affairs. He is a Christian who seeks first before all other things the doing of righteousness.

Am I a Christian ?

Now, of all times in the history of Christianity, we Christians need to face this question soberly and squarely: "Am I a Christian in truth as well as in name?"

We hear such things said as that "Christians in the East take very little Christianity with them," but do we stop to think of what this really implies? The millions of Mahommedans and Buddhists under our rule naturally judge of Christianity by what they see near at hand. Are the Anglo-Indian community as a body like to give them a true impression of the meaning of Christianity, or not?

Just lately I have had this question brought forcibly before my own mind in the most practical form: I and my sisters have obtained for ourselves a little cottage home just suited for our need. It stands in a row, but at the back there is a lovely view of fields, and trees and open sky, my own room looks out that way, and it has been a constant delight to me to watch the changing effects of light and shadow, and to listen to the songs of the thrushes from the tall trees. Then, like a bombshell, came the news that these very fields were to be sold for building, and the trees probably cut down for timber.

Now, as we all know, the two crying needs of the time are for houses and work for our men—also, scarcity of wood is one of many causes holding everything back. And yet I must sadly admit that my first instinct on hearing the news was to devoutly hope that the sale might not be effected, and why? Because it would spoil my view.

Thus was the question brought home to me "Am I a Christian?"

That night I looked out on the glorious stars —looked far into the Universe, upon a view infinitely more distant than any I could ever see by day even from the highest mountain top. . . In the morning Sammy, our dear young cat, came running into my room, and jumped upon

my bed. I felt his soft thick fur, and listened to the outpourings of his loving little heart as he purred his morning welcome. Later, I looked on the flowers and enjoyed their scent,—and then I prayed the dear God to give me strength to be worthy of my Master, and never to forget what "Evil is wrought by want of thought as well as want of heart."—R. D. Mott

The Ends of the Church.

By the Rev. WILLIAM C. HALL, M.A.

7.—SOCIAL REFORM AND PROGRESS.

The Church stands for the guidance of the world in its continuous shaping. By the world here is meant, of course, human society, which is ever developing, transforming and casting off customs, and acquiring new movements, institutions, and habits. Of itself it effects reform, by which is generally meant advantageous change, but which may really be change only. Reform is strictly recurrence to what is good in old forms ; it is the readoption of that of the past which present experience, failing in many of its experiments, discovers to have permanent value. What we call the Reformation is an illustraton of it: it was primarily a reaction from the present, a recovery of past truth,—such, as part of the Renaissance. But we generally identify reform with progress, whose eyes look forward, and whose movement is advance—to what? Not probably to many things already definitely outlined, but to some things, or something, mystically conceived as essential in the movement of life, to be reached, realised, and enjoyed. Reform seeks a better world ; progress seeks the ideal world.

When it is said that the Church ought to be interested in social reform and progress, making the ends of these its own ends, we are not to assume that this means that it ought passionately to identify itself with everything that is represented as a social reform and daringly described as progressive, but we cannot avoid the fact that sympathy with movements that intentionally make for a better world, and have good vision of the future is a duty of the Church. The voice of the Church must be free from all the clap-trap of political platforms, from all the accents of class-consciousness which earnest party advocates necessarily find it difficult to suppress, and from all that savours of personal hostility ; but it must be the voice of the people in their aspirations to fairer and happier material conditions and a more moral social order.

Politics in the wide sense the Church ought not to be afraid of discussing, but politics in any party sense it will do well to leave untouched. Its prime function is to state the moral and spiritual principles which should enter into government and all the changes of the social state. A minister as a citizen has, with every other citizen, the right, if he has the requisite knowledge, to play his part in political controversy, but he has no right to turn his pulpit into a political platform—if he does, he will speedily discover that he is a failure both as a minister and as a politician.

The Church of the Future.

Dr. Charles W. Eliot, now in his ninety-first year, has been writing lately of the great religious revival which he discovers to be impending.

The Church of the Future, he says in an article for the "Atlantic Monthly," will have no creedal or racial terms of admission. The most characteristic attitude and purpose of its members will be that they all fight persistently the awful evils which actually exist in human society. The spiritual leaders will be the ministers, the poets, and the singers ; but the laymen, young and old, will have a large share in all the Church's fightings with existing wrongs.

The Church of the Future ,Dr. Eliot concludes, is to rise for those who habitually think for themselves, select their leaders on grounds of sympathy and intellectual fellowship, "look out and not in," welcome new thoughts and prospects, and live in the present and the future rather than in the past.

Unitarians generally will accept these words of Dr. Eliot as an accurate interpretation of their attitude and purpose, the one to be put into action, and the other to be achieved, through their churches. To strengthen their churches and to develop the broader field so that the Church of the Future will find them ready, is their immediate concern.

Mr. Dudley Wright in his paper at the meeting of the Unitarian Historical Society, June 13th, on "English Unitarian Hymn Writers," said "It may well be claimed that in accordance with our strength in numbers we have produced more hymns in proportion to any other section of the Christian Church."

At the Annual Meeting of the Central Postal Mission it was reported that the Manchester Postal Mission is suspended owing to the death of Mrs. Noel Johnson, its secretary, and the difficulty of securing a successor to continue her work. We hope this is only temporary.

Stourbridge (Unitarian) Presbyterian Chapel.

The Stourbridge congregation was founded between 1696 and 1698 by the Rev. G. Flower, who was chaplain to Mr. P. Foley, of Prestwood, and its first chapel (still in existence) was built in 1698, and the second chapel, in High Street, in which the congregation still worships was built during the ministry of the Rev. B. Carpenter, uncle of Lant Carpenter—in 1788. From its name it is evident that it was of English Presbyterian origin. Beginning in Calvinism, but not bound to it by any doctrinal conditions in its trust-deed, its ministers and people ultimately grew into Unitarianism. The doctrinal tendency towards Unitarianism probably became pronounced during Dr. Priestley's influence in Birmingham. The Sunday School was established while Mr. Carpenter was minister, in 1785. A splendid suite of chapel rooms was erected in 1909 as a result of the long interest of the late Rev. A. W. Worthington, and the beautiful organ was the gift of the late Mr. T. Grosvenor Lee. There is a thriving Sunday School, an active Women's Society, and various social activities which betoken healthy life. The present minister, Rev. W. E. Williams, B.A., was brought up in the Presbyterian Church of Wales (Calvinistic Methodist), but gradually inclined to Unitarianism as the result of undergraduate studies. After reading Dr. Mellone's "Leaders of Religious Thought," he sought out West Grove Chapel, Cardiff, where Rev. Tyssul Davis was then minister, and decided to throw in his lot at once with the Unitarians. He was educated at the University College of South Wales, and having a natural bent towards the ministry he went to Manchester College, Oxford, 1904-7. He entered on his present charge in 1920, having had previous ministries at Wimbledon, 1908-9; Evesham, 1910-14; Auckland, N.Z., 1914-20.

Mr. Williams has said that he is very grateful for the existence of our free religious movement in religion, and that he has had great happiness in its ministry.

Fruits of the Faith.

The following letter is reproduced in "The Christian Register" (U.S.A.) from the "Universalist Leader"—

"I recently heard an interesting anecdote respecting Dr. G. I. Keirn (minister of the Unitarian Universalist Church in Atlanta, Ga.,) which may not be known to your readers. Just before his death the president of the Ministerial Union at Atlanta asked him to attend its meeting at which they were to discuss the topic: 'What can the Churches do to help the convicts in the penitentiary' As a broadminded man the president thought that Dr. Keirn would be able to make some valuable suggestions. He appreciated the invitation and went to the meeting. Just as the president was about to call the brethren to order the pastor of a large Baptist Tabernacle—a very narrow and sensational preacher—entered the room, and seeing Dr. Keirn, exclaimed, 'I see an intruder here who represents a heretical church, and if he remains I shall leave.' Dr. Keirn arose, and in the most gracious manner remarked: 'I am present at the invitation of your president, but the brother need not leave. I will myself retire, for he is much more needed than I am. There is not a Universalist in the prison, but there are, I am informed about five hundred Baptists there who need the brother's attention!'"

—J. H. Crooker.

Mr. William Thompson, who died at Blackpool, June 19th, had been connected with the Stalybridge Unitarian Church and Sunday School for over 50 years, and recently removed to South Shore, Blackpool, where he and Mrs. Thompson had already become valued members of our South Shore Church. He was a good man and will be greatly missed.

The Glossop Unitarian Anniversary Collections, June 15th, amounted to £82.

The Willaston School, Nantwich, has erected a Memorial Hall in memory of 11 old boys who fell in the war, the cost being £6,000; and a swimming bath, the gift of Mr. and Mrs. Harry Hirsch, of Leeds, costing £3,000.

244 Unitarian Sunday Schools report a total of 25,693 scholars, and 6,145 teachers.

The General Conference of American Unitarians corresponding to our National Conference, has been merged in the American Unitarian Association.

The late Miss Gertrude Martineau, daughter of Dr. Martineau, left £1,000 each to Manchester College, Oxford, to the Martineau Memorial Hall and Sunday School, Norwich, to the Ministers' Stipend Augmentation Fund, and to the London Domestic Mission; £500 each to our Sunday School Association, and to Hope Street Church, Liverpool.

Dr. Preston Bradley, of Chicago, a powerful preacher with his flock of 3,000 souls has joined the Unitarians.

The address of Mr. Maurice Jacks, M.A. (son of Dr. L. P. Jacks, and headmaster of Mill Hill School), at the meeting of the Sunday School Association, June 12th on "The Teaching of Religion in public schools," was full of useful suggestions.

Mr. and Mrs. F. D. Bowles, of Bleak Hall, Kensworth, Dunstable, have made a gift of over £600 to the Endowment fund of our Sunday School Association.

A Cheerful Chat.

The personal testimony given in your June issue under the heading of "A Happy Minister," is so perfectly refreshing and encouraging that one feels like submitting some few reflections arising out of this title and its notable confession, which surely merits a photographic likeness also. This signal disclosure reminds one of Robert Spears with his smiling face and singularly vigilant and fruitful life, as likewise of Samuel Joseph May, portrayed by Freeman Clarke as "full of sunshine, radiant with hope, trusting always in God, believing always in man," and "his influence like that of a June Sunday—a perpetual breath of summer and Sabbath days." Alas, that such kind of men are not yet so plentiful as might be desired! It is not difficult to associate our worthy brother "Fisher Short" with the person whom Ella Wheeler Wilcox suggests to us in the following lines of hers:—

"'Tis easy enough to be pleasant
When life flows along like a song,
But the man worth while is the man who can smile,
When everything goes wrong.
For the test of the heart is trouble,
And it always comes with the years;
And the smile that is worth the praise of the earth
Is the smile that comes through tears."

Some prose writer has bequeathed a few sentences concerning "A Smile," which may be of interest to your readers in this connection, as follow:—

"Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred into love, revenge into kindness, and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed, and makes a lovely woman resemble an angel in paradise." How valuable and befitting is a really cheerful disposition! What surer cure than this for grumbling and complaints? As Lord Avebury well says:—"Cheerfulness is a great moral tonic. As sunshine brings out the flowers and ripens the fruit, so does cheerfulness—the feeling of freedom and life—develop in us all the seeds of good,—all that is best in us. There is an old tradition that a cup of gold is to be found wherever a rainbow touches the earth, and there are some people whose smile, the sound of whose voice, whose very presence, seems like a ray of sunshine, to turn everything they touch into gold. Men never break down as long as they can keep cheerful." Has not this same author fitly urged "the duty of happiness" and "the happiness of duty," both? C. H. Hanger, in treating of benevolence, says:—"What so happy as the cheerful heart, that in its secret chambers—its innermost recesses—nourishes no guile, but good continually. Hoping the best of everything, and when deceived still hopes. And happy in itself, would gladly make the happiness of others." —J. B.

UNITARIANISM.

Unitarianism stands for the free exercise of reason and unfettered inquiry in all matters concerning religious belief. This free use of reason results naturally in arriving at a reasonable faith on sure and unshakeable foundations. Its keyword is Unity. Its doctrines are: The Unity of God as one person, the Universal Father; The Unity of Man or Universal Brotherhood; The Unity of Man with God, in one Divine Nature of the Heavenly Father and His Children, and in conforming to the Father's will; The Unity of Righteousness as the harmonising and reconciling power in all affairs human and divine; The Unity of Life, here and hereafter without break through all eternity, in one continuous progress in education towards perfection; The Unity of Salvation in one destiny for all mankind, and the fulfilment of the highest in all human souls; The Unity of Truth, all things which agree with the Divine Will being in agreement with each other. These are the doctrines which Jesus taught; They are in agreement with science. Put in another way they are briefly: The Fatherhood of God; The Brotherhood of Man; the Leadership of Jesus; Salvation by character and progress upward and onward for ever.

A STORY REVIVED: "A Man quite excited, who accepted the belief that the world was to end on that particular day, met in the roads of Concord Ralph Waldo Emerson and Theodore Parker. They seemed very calm and undisturbed. The Millerite thought it was his duty to inform them and warn them of the momentous fact of which they appeared so unconscious. So he walked up to them with an excited manner and said, 'Gentlemen!—do you know—do you realise that the world is coming to an end to-day?' Mr. Parker said, 'It does not concern me, for I live in Boston.' And Mr. Emerson said: 'The end of the world does not affect me; I can get along without it.' "The Christian Register."

The Unitarian Women's League

By Miss E. JOHNSTONE.

Our Annual Meeting is now a thing of the past and the delegates who were fortunate enough to attend are back again facing the duty of Report-giving to their branches. Every year the meeting and the conference grow more valuable and helpful, and the report of the year's work presented by the secretary, Miss Brooke Herford proved how beneficial, extensive and varied it is in character. Our ex-President, Mrs. Currer Briggs was warmly thanked for her years of service, and our new President, Miss Mary E. Richmond was introduced and welcomed to her new office.

One graceful action however, is omitted every year—that of expressing our gratitude and thanks to our Secretary and Treasurer (Mrs. Sydney Martineau.) It is not because we are forgetful or ungrateful of the greatness and unselfishness of their labours, but probably because the agenda is compiled by the secretary. These two officals have held their offices ever since the formation of the British League of Unitarian and other Liberal Christian Women, and from a small beginning the work has now become known through the length and breadth of our land, and to our American and Canadian fellow workers and overseas friends in many countries. Branches are springing up in many parts of Wales and Ireland, but Scotland lags behind, and it seems as though some good missionary zeal is needed over the border to stir up our Scottish sisters to a sense of what they are missing.

The exchange of greetings between the Laymen's League meeting in the Lower Hall and the Women's League in the Upper Hall is always an amusing incident.

Mrs. Forster Morley conveyed it from the women, and later Mr. E. R. Fyson brought back the reply couched in such terms of great humility and deference, that one suspected a Uriah Heap lurking in their midst!

The reports from the District Branches are particularly encouraging this year. The formation of more would doubtless prove encouraging to individual branches. as District Meetings provide opportunities for discovering unsuspected buried talent amongst the members. It was good to hear and meet Mrs. Cornish of the Women's Alliance, Mrs. Ferner of Auckland, Miss Howard Clarke of Adelaide, and Mrs. Peabody of Boston, U.S.A., representing these far away branches, and conveying their heartfelt greetings to us. We missed some of the faces we have grown to associate with our meetings. Mrs. Rutherford Stoddart (who died on June 2nd.), formerly assistant secretary, who by her bright and happy thoughtfulness helped new delegates to feel at home at Essex Hall, Mrs. Blake Odgers. our loved ex-President through family bereavement, and Mrs. Bernard Allen, of Belgian Hospital fame, whom we are hoping to welcome back to League work again ere very long. Of the conference held on Friday morning, and the points raised of special interest to our branches more will be written in our September issue, and a further instalment of Miss Elsie Leigh's Canadian experiences will appear next month.

Literature.

Charles Kingsley, by W. Henry Brown. Published by the Co-operative Union, Manchester, 2s.

This is a live book on a live man. To those acquainted with Kingsley and his work it is valuable for the new biographical material it embodies. To those to whom to-day Kingsley is little more than a name it vividly presents in a series of sketches one of the noblest Englishmen of the nineteenth century, a social reformer whose influence upon great movements ought to be closely studied to-day, and a Christian whose message, entirely in its spirit, and largely in its letter, still requires to be reflected in the organised religious life of our country. It has been a delight to the writer of this note, who in the eighties read practically all Kingsley's works, to come across a book which so distinctly recalls an author who excited his interest in many subjects, social reform, practical religion, literature, science, etc. To young men who would get the right perspective in their study of social movements Mr. Brown's book will prove itself to be a splendid help. —W. C. Hall.

"In God's Workshop," 1s. 6d.; "Gleanings from various addresses," 8d.; "Back to Methuselah.' an address, 2d., all post free from the author, Rev. J. Tyssul Davis, B.A., 3, Wolverton Gardens, Ealing, London, W.5.

Mr. Tyssul Davis, minister of the Theistic Church, is a Unitarian Minister somewhat detached from our denomination, but doing a splendid work at the Aeolian Hall, New Bond Street, London, W.1, as the successor of the late Rev. Charles Voysey, and of the Rev. Dr. Walsh. His published addresses reveal clear thought and a plethora of very suggestive ideas. He concludes his sermon on Bernard Shaw's "Back to Methusaleh" with the following paragraph:—

"God has put his trust in Man. He will not forsake him until he has fulfilled the

expectations placed upon him, when he started on his journey. The God has been in view from the beginning, when he first set out from the central fire,—a spark that disturbs this clod —a 'God in the Germ.' That was his equipment when he started on his long pilgrimage from nebula to crystal, from fern to saurian, from mammal to man; and the goal is not won until 'this tadpole of an Archangel' (V. Hugo) has placed the long ages behind him and passed from superman to God."

Mr. Davis describes his Theism as "the Religion of Jesus the Religion of the One God; the Religion of Courage and the joy of adventure; the Religion of the Beauty of Goodness"; and says that it "Makes the world a place to serve God in; makes the future rich with vaster possibilities; its goal is godlikeness"; and it "is the underlying truth of all Religions," by which last of course he means theologies, for Religion is One.

For the Children. By Rev. H. FISHER SHORT.

ANOTHER EXPULSION FROM EDEN.

Here beginneth the Prologue.

Long, long and long ago, or ever time began, the God Father of all the fairy folk made a wonderful magic, even the magic of creation.

He dreamed a lovely dream and, then, for six days and six nights he used the great magic to make the dream come true.

Until then, there hadn't been any world at all, and there hadn't been any sky.

"The earth was without form, and void; and darkness was upon the face of the deep."

So runs the old story.

But, with his mighty magic, the Fairy God Father changed these shapeless materials into a glorious world. And he made it glad with birds and beasts, and flowers, flooding the day with sunlight, and over-arching the night with spangled blue.

Not for his own pleasure did he create all this splendour. He breathed into life the two first earth people, and gave it all to them. Thus Adam and Eve found themselves in the garden of Eden. Here, in the earthly Paradise, they might have lived for ever; but, alas, something went wrong.

They sinned the sin of disobedience and, with breaking hearts and streaming faces, they were driven forth, and were never allowed to return.

Here endeth the Prologue.

And now for our little story. Open your mind's eyes and look with me at the sweetest of little country cottages. It is thickly thatched in ginger-bread brown. Its recently white-washed walls are more like the lovliest wedding-cake icing than anything else in the world. Its tiny window-frames, filled with lozenge panes as clear as crystal, and its wee door painted a rich vermillion look just like dainty sweet-meats stuck on a cake. Indeed, the bonnie little house is more like a delicious lump of confectionary than a home.

And, oh, the garden! A perfect feast of colour and perfume, of music and movement. Humming bees busy themselves among the fragrant blooms. Little mists of gnats dance and sing in the sunshine. Small birds chatter and chitter, and make merry with each other. And, crowning and completing all a thrush plays his magic flute and floods the garden with liquid melody.

Now, isn't it lovely?

It is another Eden, demi Paradise.

If you step into the cottage you will find it as beautiful within as it is lovely without. Every room is the perfection of cleanliness, and every corner is spotless. Everywhere is taste. Everything speaks of home-pride born of home love.

Well may Mary Bancroft glow with happiness and break into song as she moves about her work.

As for James Bancroft, he is as proud as Punch when people stop to admire the cottage, and, though he blushes a little guiltily, he strains both his ears to catch the compliments they pay to the garden.

Besides these two truly happy people, there live at the cottage two other people who, at the time of our story are very far from happy.

(To be continued.)

A MINISTER TO HIS PEOPLE.

I complete five years of happy service at Bootle Free Church. You have given me a really good time. Proud as I am to be a Unitarian minister, I am especially proud to be your minister. We are a sociable community, and though there is a good deal of human nature in all of us, there is a remarkable absence of serious clash or friction. Better still there are no signs of staleness. On the contrary, there are more evidences of vigour and enterprise than there were five years ago. And I believe we are on the eve of solid and notable achievements. For your continued confidence and loyal co-operation I am more than thankful, and I sincerely trust we may long be friends and fellow-workers in the great cause that claims us.

H.F.S.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

The Annual Business Meeting and Public Meeting were held at Essex Hall, London, on Friday, June 13th. The Annual Report then adopted records 29 new subscribers. Lady Cecilia Roberts, who presided at the Public Meeting, said that if anybody had any doubts as to the need of their movement, let them spend a day in the Police Court, and they would realise what a terrible wastage of life was represented in that place. Miss Tarrant, M.A., read a stimulating paper on "The Child and the Drink Question" in which she declared that no work is more important than the training of children in temperance. She supported the pledge for children, but would have it include abstinence from gambling, and other forms of self-indulgence, and also urged the force of personal example amongst adults and especially amongst teachers. An interesting discussion followed.

MR. LLOYD GEORGE AND PROHIBITION

During his address to the National Council of the Evangelical Free Churches at Brighton on March 4th, Mr. Lloyd George said the following about Prohibition in America:...

"The country that got most out of the war was the United States of America. How? I am not talking of the gold they have got. It is not very much use to them. The United States of America got prohibition out of the war. (Loud and prolonged cheers.) I saw a little of it. I went there with the usual European prejudice against it, hearing that it was demoralising America, and that there was more liquor than ever. It is not true, not in the least. There are some men who get it. I believe, thank God, it is very bad. (Loud laughter.)

"Some of them have been poisoned already, and the others are getting frightened for fear it will be their turn next. Some are drinking from swagger, some because they are not going to be interfered with, and some because they like it. But that generation will disappear. The vast majority are not drinking. What is still more, the others are getting less than they ever did, and wherever I went when I heard people saying this was a monstrous law I turned round and said, 'I suppose it will be repealed soon.' 'Oh,' they said, 'No.' 'But you would vote for repeal?' 'Ah, no. I don't think I would now.'

The worst form which repeal took was that you must go back to a period where they will only drink light wine, but they will never have the public-house back again. Those are the repealers. Driving through a town I said, "That is a fine building." They said, "That is an old distillery." I said, "I suppose it is empty?" "No," they said, "It is full of woollen goods." I drove along again and asked, "What is that?" "That is another." "Empty?" "No, motor cars for workmen."

Mr. Lloyd George, in relating the social improvements which he had been informed had been brought about by Prohibition, said the gaolers were the only unemployed class in America, while the children in America had never had such a time.

"I am not advocating Prohibition," Mr. Lloyd George added; "that would be politics. I am just giving you a few facts."

MINISTERIAL CHANGES.—Rev. Duncan Stewart, M.A., of Sheffield and Manchester College, Oxford, has accepted appointment to the South Shore Unitarian Free Church, Blackpool, commencing July 6th; Rev Ada Tonkin, wife of Rev. J. B. Tonkin, of Oldham, has accepted appointment to Unity Church, Dewsbury, and commenced duty on June 15th; Rev. A. G. Peaston, of Stannington, has accepted appointment to the Huddersfield Unitarian Church; Rev. A. W. Timmis has resigned his ministry at the Renshaw Street Domestic Mission, Manchester; Rev. Bowen Armstrong has resigned his ministry of our Richmond Church; Rev. G. W. Thompson has accepted appointment to the Doncaster Free Christian Church, and resigned at South Shields and Sunderland.

DEATHS.—Rev. Melchisedec Evans, Lydgate, May 13th, 68; Miss Frances Ann Lewis, Southport, May 24th, 79; Mr. John Ingham, blind visitor and music teacher, Accrington, May 28th, 86; Mrs. Andrew Whelpdale, Upper Norwood, London, May 24th, 97; Mrs. Spencer Leese, Finchley, June 2nd, 80; Mrs. J. Rutherford Stoddart, London, June 2nd; Mr. E. A. Wilson, Bristol, June 2nd, 66; Mr. George Harvey, Moretonhampstead, May 20th, 84; Mr. Hugh M. Melly, Liverpool, June 9th, 60; Mr. Anthony Homer, Walsall, June 5th, 72; Miss Margaret Smeaton, Dundee, June 9th, 80; Mr. William Jay, of Bedfield, at Ipswich, June 9th, 67; Mrs. Edwin B. Newton, Stalybridge, June 11th, 90; Mr. Edward Chitty, J.P., of Dover, at York, June 12th, 77; Mr. Walter Gee, J.P., Hyde, June 14th, 62; Major Valentine G. Johnson, R.A.M.C., Sidmouth, June 14th, 45; Mrs. Richard Pain, London, N.W., June 15th; Mr. E. P. Rathbone, Wallingford, June 15th, 67; Mr. Wm. Thompson, Blackpool, formerly of Stalybridge, June 19th, 65.

At Gorton, Manchester, the Nonconformists refused to allow the Unitarians to join in their Whit Week United Sunday School procession, consequently our Brookfield Church Sunday headed by a brass band had its own procession to the number of 700.

Mrs. Arthur Hallam, Scarborough, has left £150 for memorial windows in the Chesterfield Unitarian Chapel.

About 120 ministers attended the Whit Week meetings in London and 74 congregations sent special delegates.

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Beyond the fee for Cremation the only compulsory items are the cost of providing a light and suitably constructed coffin, which is consumed with the body in the process, and for the conveyance of same to the Crematorium. These arrangements are made by the undertaker in the usual way.

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Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.

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commencing at 10-30 a.m.

The Visitor's Address will be delivered at 4-30 by the Rev. A. W. Fox, M.A. on "Intellectual Honesty."

Prizes will be given to the Students, and Tea will be provided at 5-30 o'clock.

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The Valedictory Service

will be held in Cross Street Chapel, at 7-30, and will be conducted by the Rev. C. J. Street, M.A., LL.B.

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For the Committee,

June 18th, 1924. G. A. PAYNE, E. OLIVER, } *Hon. Secs.*

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Rev. H. BODELL SMITH,

Newlands, Avenue Road, Belmont, Surrey, is at liberty to take Sunday Engagements.

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